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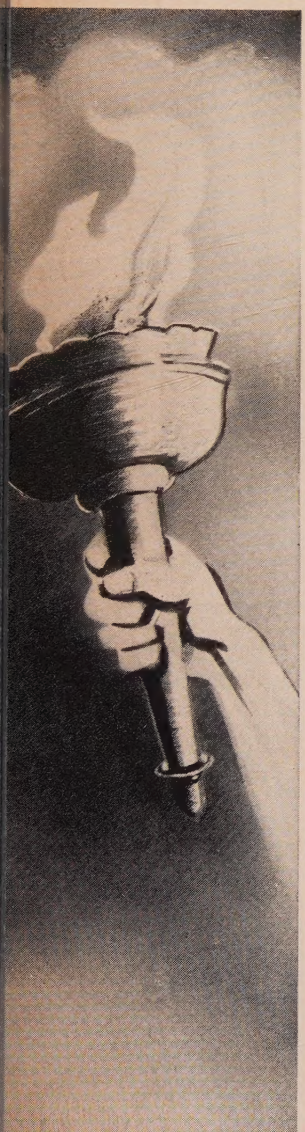
MARCH, 1942

The Liberalist

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO



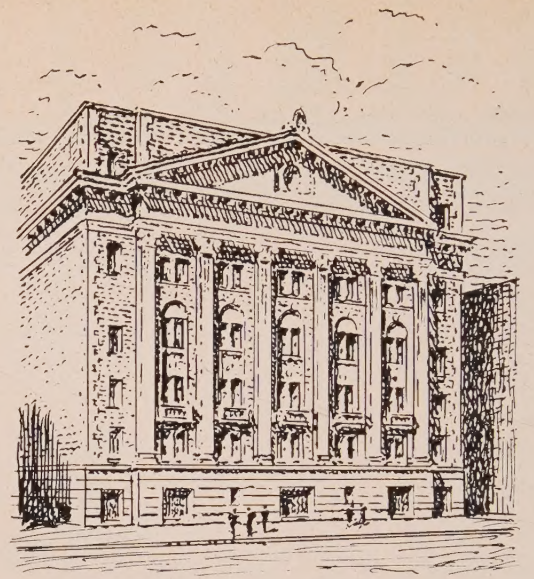
There Be Light"

Spring

By RAY HEFTEL

O SPRING, you tantalizing minx,
What vagary is yours that links
Unspoken promise with caress
And stirs the senses to confess
The fancies of the heart.
Then, forthwith, in such temper, rude,
You change the tenor of your mood,
To fling the winds of icy chill,
Across the valley, through the hill.
You changling miss!
One moment wild,
One moment still,
But always moving to your will
The heart beguiled!

—*Musings*



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

Volume XVIII **MARCH, 1942** *Number 12*

Greeting!

WITH this issue, our monthly church publication, "The Liberalist," completes eighteen years of its life. Every month since the first issue, April, 1924, this little magazine has gone out to the four winds of the earth. I have kept a complete file during all of these years. It constitutes an unbroken record of the activities of the church; in fact, a history of The Peoples Church of Chicago could be written from this file. Sometimes, when I need inspiration for our work I go back into the years and glance through some of the old numbers. Our church has had a long and significant history.

Our little magazine has been received so favorably that when the opportunity arose to present it in an entirely new format, we concluded to make the venture, and with this issue a new life begins for The Liberalist. It could not have lived for these past eighteen years without the cooperation and support given it by the readers and subscribers. I hope that every member, friend and radio listener of The Peoples Church of Chicago will encourage us by becoming a subscriber, and helping us in every possible way to increase the radius of the influence of our church and work. No one connected with the magazine receives any remuneration. All surplus above the cost of publication and mailing goes directly into the Treasury of the church. By supporting The Liberalist you are supporting the church. The next few years in the life of our nation may be our most important years and we shall try, up to the boundary of our limitations, to do and say and write all that we can of a constructive, inspiring character.

The magazine will contain a sermon, a book lecture (during the season), an editorial, my column on Book Chats and a feature which I have been writing occasionally called "Along the Way." Mrs. Bradley will continue her articles of poetic charm and helpful philosophy. The magazine will be published on the first day of every month during the entire year. For the present it is necessary to charge 15c per copy, or $1.50 a year. The magazine will be mailed to any address in the United States, and the subscription price includes cost of mailing. May H. Harrison, of the church office, is the Business Manager and will take charge of the subscriptions. We will have hundreds of men and women from our congregation in the service of the nation. I hope that many of you will send them the magazine every month.

We have come to another milestone in the history of The Liberalist. Might it mark another step of progress. We send it out in this hour, hoping that wherever it goes it may bring inspiration and encouragement to every reader.

P. B.

LENT BEGINS

FEBRUARY 18th was Ash-Wednesday, the beginning of the season known to the Christian world as "Lent." You would make your Pastor very happy if every member and every friend of the church would earnestly make the effort to attend at least one service—and both services if possible—every Sunday between now and Easter.

This is the season for self-examination—the time to do a little deeper thinking—to be a little finer—to make a little more sacrifice for others—to win a victory in your own life and feel the blessedness of peace in your heart.

Dr. Bradley will try to make every sermon a vital message, every service an important one. Will you help him by your presence?

Lenten Services

PEOPLES CHURCH

Dr. Preston Bradley preaching at all services

HOLY WEEK

Palm Sunday, March 29th

11:00 a.m.—*"Pomp and Circumstance"*
7:30 p.m.—*"If Jesus Came to Chicago"*

STUDEBAKER THEATRE

Every noon, 410 S. Michigan Ave.
March 30th through April 3rd, 12:10 p.m.

Five Old Questions With New Answers

MARCH 30th—*"Is There a God Who Cares?"*
MARCH 31st—*"Is The World Coming to an End?"*
APRIL 1st—*"Is Life Worth Living?"*
APRIL 2nd—*"Is Christianity a Failure?"*
APRIL 3rd—*"Why Did Jesus Die?"*

PEOPLES CHURCH

Every Evening 8:00 p.m.
Lawrence Ave., at Sheridan Road

Meeting the Tensions of Life

MARCH 30th—*"How to Overcome Tension*
MARCH 31st—*"How to Overcome Enemies*
APRIL 1st—*"How to Overcome Worry"*
APRIL 2nd—*"How to Overcome Fear"*
APRIL 3rd—*"How to Overcome Suffering*

EASTER SUNDAY—APRIL 5th

Four Great Services

9:00 a.m.—*"Strength and Joy"*
11:00 a.m.—*"Beyond Victory"*
3:30 p.m.—*"The More Excellent Way"*
7:30 p.m.—*"Why I Believe in Immortality*

"THINKING STRAIGHT *in Crooked Times*"

SERMON BY DR. PRESTON BRADLEY

Pastor of The Peoples Church of Chicago, January 25, 1942

NO FINER compliment can be paid anyone, I think, than to speak of him as a "straight thinker," and certainly in an age when there is so much distortion in our thinking, so much chaos evidenced, these are times when that characterization is more complimentary and more significant than, perhaps, ever before.

It is difficult to think straight in crooked times. It is difficult because there are myriads and myriads and myriads of oppositional forces which constitute the environment in which all thinking is done.

Now, what do we mean when we say of a man, "He thinks straight"? What do we connotate as a process by which he arrives at his opinions and the ideas which he expresses when we characterize an individual as one who "thinks straight"? Thinking straight depends upon, of course, a wide variety of principles. Thinking is just as much boundaried by scientific principles and the application of those principles to our thought processes as any other factor or attribute of our lives. A great deal of loose thinking is done in the world because there are so many people who permit their thinking to be only the outcropping of their emotional reactions. They think only in terms of the accumula tion of tradition, of race, or religion, or na tion, or language, or color, or political party or any of the other things which have labele themselves in their consciousness, and rathe than quietly segregating themselves awa from the confused voices and the confusin voices of our modern world and attemptin through acquaintanceship with fact and be ginning their thinking from a factual basi they usually begin it and go through the ex perience with all sorts of influences an ramifications that are not, and never wer a part of constructive, basic and element thinking. Particularly under the imperati of a world situation such as exists today, w would pay more attention to this matter, think, if we had a deeper understanding its power. When a person realizes how muc power is involved and what the results a of his own thinking upon himself as an ind vidual and upon the social group of whi he is a part, the overwhelming consciousne of the result of his thinking would certain inspire every person with a conscience, wi a desire, to think correctly and properly: would not squander this energy of though he would not dissipate it by anything i

ferior to the best of which he is capable. When we look out in a world in which there are evidences and emanations everywhere of the result of disintegrating, distorted conceptions of thought and then realize the power of right thinking and the significance of thinking straight, it is appalling to an individual sensitized to the power of thought.

One of the deeper tragedies of my own spirit in this hour is the fact that all this might have been avoided; that all this might have been different; that whatever the inevitable task may be before all of us who are devotees of the principles of free expression of life, that while there is a certain amount of disciplining and a certain amount of activity that might have been necessary to project the reality of decency in our human society, nevertheless, without fear of being successfully contradicted by anyone, I draw the dogmatic conclusion that had we thought straight in this world for the past 500 years, wherever culture, education, decency had established themselves, and they have established themselves in the heart and soul of millions and millions of the people of the world, had we thought creatively and thought straight through obeying the intellectual necessities for successful and clear thinking, this world would never be where it is today. We are being penalized in this world today for our desertion from the clarity and then the application, of our highest thinking to the affairs of earth.

Now, it is much more difficult to think creatively and constructively where the forces of destruction and of hate and animosity are all about you. It is the difficulty of segregating yourselves away from the active dynamics of a temporary environment so that you will be able to apply your own processes of reasoning and then finally come to a conclusion; that is much more difficult today than it has ever been. It is much harder to think straight because we have been assaulted by myriads of actions which are so stupendous as emotional influences that it becomes increasingly difficult for us to harbor the fine technique of thought itself.

I hold, and I have never held it more closely than I hold it today, that in the reality of thinking is to be found the creativeness which results in achievement. I think that every one of us seated here in this auditorium today, that this preacher standing here in this pulpit, that you listening at your radios, *every one of us are what we are because we have thought our way into what we are. Every one of us is the accumulative result of the creative character of our thought processes.* No truer word was ever spoken than that which was spoken by the ancient prophets: *"Whatsoever a man thinketh in his heart, so is he."* If I were to take a text upon which I could hang the thought and the threads chasing each other through my mind at this hour, it would be that text.

I see people in hysteria, I see the psychological effects upon them of war, of economic conditions, of industrial demands, of international affairs; of problems of religion, problems of education; I see what all of these things are doing to people, and the one passion of my life, when I see such confusion and such chaos, is to go to those people and say to them: Get your thought life straightened out before you become psychically and emotionally, or any other way, disturbed by the world of which you are a part—GET YOUR THINKING STRAIGHTENED OUT! Get an attitude toward your problem and toward the difficulty first. Attitude must always precede action; action ought never to be unpremeditated, and before there is any worthwhile action there is premeditated thought. Spontaneous or spectacular action, which is the result of dominating intuitiveness, is almost always dangerous action. That is why decisions that are sometimes made so glibly and spontaneously are always barriers forever afterwards. That is why people who are philosophical in their attitude toward the difficulties of life are always the most triumphant in life. People who are nothing but automatic machines, who are spontaneously reacting against inheritance, blood, race, color, the people who are constantly the victims of their own emotions and feelings and passions, the people who have never done any disciplining in their own lives to make themselves responsive to definite scientific processes by which opinions and conclusions are reached, are always people in chaos and they are always confused people, and they are always people who are in difficulty, and they are the people who always feel that society, their families, or somebody, is always in conspiracy against them—always mixed, twisted and distorted. The first step toward getting one's life integrated and in order, is to straighten out your mental quirks; the first thing to do is to cultivate an attitude, to cultivate that before you try to solve the problem.

Why is there so much crooked thinking in the world on every question? Because our

total thinking has been the lowest in history and we substituted for idealism certain mechanistic and materialistic objectives by attempting to build a national and international order which was based primarily upon the satisfaction of material expansion and ambitions; it is because our thinking has been wrong, fundamentally wrong, and what is true of the larger cosmos is likewise true of the individual as a unit in that cosmos.

Now, of course, a great many people are incapable of thinking straight, largely because they have never had any mental disciplining by which straight thinking would readily and easily adjust itself. It is quite impossible to think straight just by wishing it; it is quite impossible to think straight just by demanding it; there are certain backgrounds that if they have been neglected must be picked up again.

Now, what do I mean by that? I mean that the basic value of all education is not in the accumulations of knowledge. That is where I think our educators down through the years have made tremendous and graphic errors. We have thought of education as that accumulation, and we have thought of an educated person as the person who knew the most: that is absolutely wrong. Knowledge is a very important part of education, but we have emphasized the necessity of accumulating facts and the individual who knew the most about history, geometry, chemistry, languages, science, the individual who knew the most from the point of view of accumulated knowledge was automotically assumed to be the best educated. That is utter fallacy, but the education which we have emphasized for a century and a half in our nation has been very largely an education upon that basis. *We did not have the vision that the value of education was only to be found in how it equipped an individual to be a master of every given circumstance of life. We put education over into the realm of the factual and not out into the territory of victory with an integrated, completely unified life.* Now we are beginning to see, and all first mind educators whom I know, are beginning to understand that truth. That's why you are getting all the introductions in the technique of education! That's why Professor Robert Hutchins is now going to see that you get a Bachelor's Degree in two years instead of four, and John Dewey and others can reject their whole attitude towards education. A great many people may be superbly educated from the point of view of knowledge yet wholly illiterate in the use of that knowledge or of straight thinking. Some of the most *twisted* thinking that has been done in the past has been done by people who *knew* the most; some of the most realistic and finest thinking has been done by people who may not have had an *accumulation* of knowledge but who *understood* what it meant to think straight, and thinking straight implies a previous disciplining. That doesn't mean that a man must take "a" plus "b" to the 8th power. I never liked mathematics and never got a passing mark, I hated it as a student and I despise it now. Immediately when I see figures something happens inside of me, I hate them so. Just as I despise details; I don't like details. That's a matter of temperament, or organic temperament, but the disciplining that is necessary to groove the human brain, groove it and prepare it for the stern dignity of logical thinking is found in mental disciplining. And I am happy for every evening that my father, putting the lamp on the dining room table, would say: "Where is your arithmetic?" and I had buried it and hidden it, and when the evening meal was over, it was "supper" then, not "dinner"—this dinner business we had at noon when people ought to eat dinner—but when suppertime rolled around and father brought the lamp out and said: "Son, where is your arithmetic." Ah, I would not have had that taken out of my life today for anything; I needed it. I needed it to groove my mind, and in all the complications, in the difficult tasks which all of us have before us, in thinking straight on politics, and religion, and economic and world conditions, and all this jamboree of the jumbled civilization that we are all in, we have got to recapture again the dignity and the greatness of thinking straight about these questions.

I think that everything that I am at this hour, every attitude I hold, everything which is a part of the being that I think of when I say "I am that I am," is the result of what I have thought and everything you are is the result of what you have thought. Is there any more vital thing in the world than that? To know the processes by which I can direct and apply my thinking so that the sum total result of that thinking will be someone significant in the world? And you are significant; no individual is insignificant, and each individual has a very distinctive and a very important part, and the pity of it, the pity of it that we should so neglect the opportunity, the clarity, the conciseness of straight, direct, creative thinking in every

field so that in these intricate and difficult problems of our age, and the still more difficult problems which are to follow our age, we might make a direct application of creativeness toward the solution of those problems.

I am beginning to almost feel a sense of truth in the exaggeration that all is thought; that everything, everything, is mind; that all is thought and that if it is possible for me as an individual to summon those sources of infinite and eternal strength which are always a part of the cosmos, and bring them into application, they will constitute a fortification for me in a broken, twisted, fighting world, struggling with men's hates; if I can stand impervious, impenetrable, impregnable in the presence of this, or any age, and rise a master of myself and in that mastery give to all the rest, through the contagion of power, strength—that's why once someone said: "If I could only touch the hem of his garment, I should be whole." He found the truth and he knew there was a contagion in strength.

I shall never forget in one of Mr. Ingersoll's great lectures he made a very serious mistake by saying that if he had been creating the world he would have made health contagious instead of disease. Mr. Ingersoll was not thinking straight when he made that remark that "I should make health contagious instead of disease!" for it was not necessary to *make* health contagious: *HEALTH* IS *CONTAGIOUS; YOU NEVER TOUCHED POWER WITHOUT PARTAKING OF POWER, YOU NEVER CAME INTO THE PRESENCE OF STRENGTH WITHOUT BEING STRONGER. YOU NEVER HAD A GOOD, CONSTRUCTIVE, TOLERANT IDEA OR THOUGHT IN YOUR LIFE THAT IT DID NOT IMMEDIATELY SET IN MOTION FORCES TO BRING ABOUT THE REALIZATION OF YOUR THOUGHT!* Never in your life. That is why I cannot understand how anybody can possibly fritter away this precious and magnificent experience of life by permitting a continuation of those things which destroy that experience! There is not an individual in this congregation this morning who is the same as when he came into this Church. You shall never be the same individual when you leave. By the mere fact of your presence here this morning, you have opened the door to something in your life that never was there before. Your whole outlook from this moment on will be different! This hour has done something to you! There is not one of you who will have the same kind of week that you would have had if you had not been here! Something is going to happen to you this week that would have floored you and you could not have met it without strength and power. You have cleared away for a moment the cobwebs, the prejudices, the hates, the animosities, the killing, devitalizing, destructive forces which break you down in body and soul, destroy your business, hurt your prospects, bring you defeatism, whip you before you start, flay you and slay you . . . for a moment you have beaten them back, you have caught the vision of these last few minutes; I can see it in your faces! The old tyranny has left, you are different, you will never be the same again, you are not going to be stampeded, no one is going to force you by hysteria again! The problem that confronts every one of you, worried today about tomorrow, the letter that has not come, the telegram from the boy in the service, the uncertainty, the anxiety, the debt that you must meet, the possibility of losing your position, the myriads and thousands of things that vibrate and sway and swing through an audience of this size, with hundreds of you people here looking me in the face, a cross-section of the life of our city, everyone of you the center of your own little world, everyone of you citizens of your own nation, the nations within the nation, the nation that is you . . . you have cleared the fog, you are going to take the problem straight out of the fog and you are going to sit down quietly with it this afternoon, or tomorrow, and you are going to say: "Let's see the problem." Not through your tears, not through your heartaches, not through your emotions, not through your clinched fists, not through any shouting, screaming voices, not through artificial stimulus, you are going to say quietly to yourselves: "I am going to think straight about this matter, and the only way I can is to get rid of all these extraneous things in my life. I want to see the problem," and you are going to sit down with your problem and weigh it and you are not going to let personalities upset you or falsities annoy you, you are going to seek for the reality of the problem and you are going to see it, and that is the beginning of straight thinking.

If you are weak in body and mind, if you are suffering in your body, if you are ill, every first rate modern scientist whom I know recognizes the direct chemical reaction

of mental processes upon your own condition. Why, the realities of suffering are such that no rational mind can deny that there is a chemical reaction which takes place in your physical condition, caused by your mental attitude toward it, and what you do then when you think straight in the matter of health is not that you deny the tremendous significance and values of the scientific, not that you would take the knife from the hand of the surgeon, not that you would deny what science has established and affirmed, that is not the point, the point is that by straight thinking about your own condition, if it is a matter of illness, you *BECOME AN ALLY OF NATURE AND OF SCIENCE, ALWAYS CO-OPERATING FOR YOUR BENEFIT; YOU THEN BECOME THE ASSISTANT SURGEON! YOU THEN BECOME THE ASSISTANT PHYSICIAN! YOU THEN BECOME THE ASSISTANT CO-OPERATOR WITH THE APPLICATION OF THE LAWS AND PRINCIPLES OF SCIENCE TO YOURSELVES!* That's straight thinking in disease. Not the kind of thinking that merely denies the reality, that not what I mean, you become the co-erator by recognizing that your own ıental attitude toward the problem creates more favorable environment for the recovery of the body.

That is divine science; that is the science of straight thinking. It is getting our values straightened out. When I come along to Church and go home, I see the streets thronged with people, I see people in the buses, in the cars, in the trains, in the hotels, in the depots, in the landing fields, I see people, people, people, rushing, rushing, tense, tightened souls, immersed under the avalanche of modernity and the necessities of action, action, action, always action, speed, speed, speed, always speed, production, production, production, always production . . . necessary? Yes, yes, necessary a thousandfold . . . something else more necessary: *the individual perception of the dignity and the power of our inner selfcontrol in all the confusion; our sense of mastery;* You, and you alone, are the boss, there is no other, no tyranny of state, no tyranny of season, no tyranny of mechanistics. You and you alone are the final arbiter of your own destiny, and that destiny cannot be realized to its completeness without thinking clearly and thinking through in the quiet but impressive sobrieties of the integrity of your own minds.

Two points of view: Shakespeare makes Hamlet say, Hamlet the young man, Hamlet the victim of twisted emotions, Hamlet torn and twisted between loyalties, Hamlet the disillusioned of his mother, Hamlet the hater of his uncle, Hamlet, Hamlet, Hamlet, and all the twisted confusion of Hamlet's brain, but Hamlet in the hour when he said: "The times are out of joint and cursed be I that I was born to set them right!" Hamlet cursed!

Another youth, tall, auburn-haired, blue eyes, standing like a Greek god, I saw him here in 1912, he has written his name as high in English poetry as any writer of modern times, Ruppert Brook was his name, another youth in his age, and he stood one day at the rail of a troopship in the Mediterranean in the uniform of his beloved England, and looking out upon the sun setting in glorious beauty in the western sky, ahead of him the sands of Salonika, Ruppert Brook said: "God, I thank Thee that I have lived to see this hour!" and in three days that lovely soul was washed onto the sands of the Mediterranean, but he was thinking straight.

Rebirth

By SARAH LOIS GRIME

THE fields are heavy with winter rain
Mixed with a scarlet flow,
The air is gray with leaden pain
As skies begin to glow.

But time will smooth these scars of earth
And spring on tiptoe will green the fen,
The buds will swell to rosy birth
With healing for the hearts of men.

—*Musings*

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

THE POISE—the calm—the indomitable courage—shown by fathers and mothers (especially) who have sons in the service of their country, are amazing and magnificent qualities which should kindle strength and inspire effort in weaker characters to stand straight, throw back their shoulders, dry their tears, chins up, and say firmly "I, too, will be strong!" The following letter from Laurium, Michigan, carries a great message of fortitude that undoubtedly will help other mothers.

"This evening I am breaking all precedent. I have never before written to anyone taking part on a radio program.

"Since I intend this letter to be a bouquet, I am going to put in an ancient flower culled from my garden of memory. You are, I am sure, the gentleman who gave the address on the occasion of the dedication of the Calumet High School about ten years ago. I was present and was so impressed I have ever since remembered you. I cannot remember your exact words, but I do remember your fine philosophy and the understanding and respect you have for the simple things of life, the longings, trials, joys and sorrows common to all. After that first contact, I listened whenever I knew you were going to speak over the radio.

"Until recently I have not heard you for some time. Since I have been both the breadwinner and homemaker, I have had little time for the things that brought me pleasure. However, since the horrible attack on Pearl Harbor, I have frantically turned from one station to another to hear what news I could. In so doing, I accidentally and luckily stumbled upon you. Now I listen every evening.

"I enjoy your talks immensely. They seem to touch something deep within me and always leave a feeling that life is worth while and all will be well. I cannot say how many have the same reaction. Possibly one has to suffer and to fight a battle with one's inner being to be in harmony with the messages you give us.

"Tonight you spoke on 'hope.' How that appealed to me! During the last years I have seen many dark and troublesome days and only hope brought me through. Now I still need hope. After, through many difficulties and hard work, I succeeded in educating my two sons, all that are left to me, this dreadful war has come upon us, and they are both reserve officers in the army of the United States. I know you are too understanding to say 'Don't worry.' I know you would say 'Hope,' and that I will!

"I want you to know that I thoroughly enjoy your talks and shall be listening for future messages."

* * * * *

And here is a short note from the father of an air pilot. This comes from Elkhart, Indiana.

"Dear Doctor:

"First of all I want to compliment you on your wonderful 15 minute talks every evening. I run across many who listen to you and never miss. They are consoled and uplifted and mentally stabilized for the strain all are under.

"You have helped my wife and me greatly, Sundays as well as the 6:00 o'clock address over WGN. Our son, who was an admirer of yours, is in the Air Corps as a pilot. His age is 22. You see we needed your talks."

* * * * *

The next letter is one in which every one will be especially interested, inasmuch as it came from a veteran of the Philippine insurrection, which took place over 40 years ago. One can imagine the writer reliving in the present turmoil his own experiences of that period long ago. His letter from Lafayette, Indiana, follows:

"I am going to put into practice a bit of the meaning of a quotation I learned as a boy, many, many years ago. I do not remember the author, but the words

were something like these: 'One of the most pleasing exercises of the mind is gratitude,' meaning, of course, that the art or habit of expressing gratitude for blessings received has a very beneficial effect upon the mind of the person so doing. And I do want, from the bottom of my heart, to express my appreciation for every broadcast you make.

"Your broadcast dealing with our relations with the Philippines appealed to me very much, which you can readily understand when I say I am a veteran of the Philippine insurrection. I belonged to the regiment to which was assigned the job of pacifying and policing the Province of Bataan, where practically all military action under General MacArthur is now confined. We covered almost every foot of ground of that province during the years 1899-1901.

"The greatest thrill of that experience for me was the day when, under our supervision, the U. S. public school system was inaugurated in early March, 1901.

"I am and always have been intensely interested in the welfare of these wonderful people and islands, and I pray God they may not fall permanent victims of the Japanese, and do not believe they will.

"In closing, I want again to thank you for your wonderful broadcasts."

* * * * *

From Lincoln, Illinois, a lady of 83 wrote this very gracious letter which I am going to give you the privilege of reading. It seems quite specially personal in its wholehearted praise, but I figure that all who read this column are those who listen to Dr. Bradley and have deep respect and affection for him, and will surely appreciate this lovely lady's letter:

"I have been interested in your life for many years, ever since you and one of my sons were classmates.

"My son once said: 'Mother, if Preston Bradley lives, he will be heard from. He will make a great name for himself.' Well, that prophecy has been fulfilled. You have made a great and good name for yourself. I have listened to your sermons and talks through the years since then with interest and profit.

"I have now passed my 83rd milestone, am slowly recovering from a long and serious illness, first flu, then a heart attack, which came near carrying me 'over the river,' but God spared my life and I am very grateful, though I have wondered why? Your talk last night was very, very helpful to me. It has given me *new hope,* and the assurance that there is still something that I can do through word or deed to help make this wicked, war-torn world a better place to live in.

"More power to you in your unceasing work for God and Humanity."

* * * * *

The Mail Bag closes. Be sure to write—and—KEEP—ON—THE—BEAM!

The King's Retreat

By LOLET SMITH

BLEAK winter, aging monarch, much alone,
Grew weary of his cold and barren throne,
So abdicated as becomes a king. . . .
Surrendered to the youthful Queen of Spring.
He found that he was growing frail and gray
The moment rugged March winds crossed his way
And challenged to retreat or else to fight;
So, graciously, he yielded to youth's might.
March blustered cruel to the old King's fears.
But April drenched him with her healing tears—
He, magic like, retreated young and gay,
Adorned with all the gorgeous blooms of May!

—*Musings*

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
GRACE THAYER BRADLEY ..... Associate Editor
MAY H. HARRISON ..... Business Manager

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Editorial

ONE of the certain evidences of a carefully informed mind is the discrimination used in the selection of words and phrases by which thought and understanding are conveyed. The shallow, pseudo thinker always betrays his mentality by the looseness of his speech. No amount of enthusiasm, bombast or emotionalism can cover up defective reasoning, or the lack of understanding fundamentally the problem or subject under discussion. In these intense days, everyone desirous of knowing the truth needs to analyze carefully the problems, investigate the sources of information, determine how many of our opinions are the results of tradition, superstition, fear and the other factors which determine a point of view. The people who utilize the processes of reason are in the minority. How many of our opinions represent our honest efforts to know and recognize the truth about any subject. Thinking, as an individual experience, has never been a popular procedure. The individual who thinks for himself has always been the recipient of antagonism and condemnation by the type of mind incapable of sustaining individual effort.

One of the words being battered about in tragic abandonment of its real meaning is the word "Liberal." The liberal in religion is quite distinct from the modernist in religion. There is nothing modern about much of the philosophy of the moderns and there is much that is obviously not fundamental in the position of the fundamentalist. Truth is not locative or racial, but universal. I resent being called a "Modernist," but I do desire to be truly and sincerely called a "Liberal."

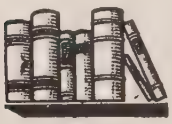
A Liberal, when speaking in terms of its philosophical significance, is one who entertains an open mind toward all the problems involved in this experience of life. The true Liberal never assumes an attitude of finality toward any theory, ideal, creed, race, individual, church or system. A true Liberal never permits his intellectual variances to obscure those attractive qualities of heart and life of those who disagree with him. A true Liberal will never willingly injure his fellow man of whatever belief. A true Liberal will never be the assassin of another's character. A true Liberal will never retaliate the unchristian attacks of those who are professing to be like Christ. Bigotry is an ignoble attitude, whether it be manifested by a modernist or a fundamentalist. I have known bigots in both spheres. One is no more attractive than the other. A true Liberal will never become a self-constituted judge to decide the Christianity of any man. The true Liberal is never afraid that any discovery of science, any achievement of the inventor, any verdict of the time records of rock or tomb, or any law of biology or verdict of anthropology can take away from the character, the power and beauty of His Being. The telescope increases our vision of God, and the microscope reveals His consideration of the minute. Evolution does not impress me as

decreasing our esteem, but as manifestly widening our vision of the God behind it all.

Such is the attitude of the Liberal. What a pity that man cannot differ theologically and yet be united in the bonds of the spirit. If one fraction of the energy being wasted, and wasting itself, could be spent in helping to solve the urgent problems which are daily becoming more acute, we would have a different condition in the world today. What about war, child slavery, social evils, poverty, government economies and the others. Did Jesus have anything to say about these problems? Yes, indeed, He did. Is following Him to be construed as a setting to a theological belief about Him, by making Jesus always a theologian, by selecting those utterances which can be interpreted only with their theological significance? Did He say anything in a prayer about "Thy Kingdom come on earth," about a one-sided Jesus. Why emphasize the speculative and philosophical and not the pragmatic. He had a definite message for the economic and moral conditions of His day. That message was true. Therefore, it is universal and applicable to every age.

The Liberal is concerned with Christianity as a way, and not as a creed; as a life, and not as a system. The true Liberal will work with any individual or organization that tries to make articulate the voice of Jesus in this age, in helping to solve the problems of the here and now. He will gladly acknowledge any genius of humanity who has tried to touch life with an upward impulse. With the Liberal the cause is supreme and not the theory. The performance is imperative and not the promise. If all the warring and wrangling about forms and creeds and ritualisms and theories and the attendant bitterness could all be forgotten, while in the unity of great need all of us, of whatever creed, simply took this position, what a great step forward would be made. I will believe what I feel to be true about this or that in religion, but I will unite with my fellow man in trying to make this a better world in which to live. I will respect his honest convictions. I will not harass him or falsely accuse him because he differs from me. I will gladly recognize his right of individual opinion and his freedom to worship God in his own manner and place, and I will cooperate with him in every way, for, after all, *he may be right.*

All this to me is what it means to be a Liberal.



BOOK CHATS

In this column every month I shall chat informally with you about books. I shall discuss the books I have read during the month, speak about books which are to come and talk about the men and women who write books. Occasionally I may devote the entire space to a review of some important book. I shall try to make this article from month to month of real value to those of my readers who are interested in literature. I have loved books ever since my father first made, out of a Queen Anne soap box, my first little library book case, until today my library now has nearly 4,000 volumes. These chats will be informal and I hope will merit your interest and approval.

With the last Wednesday evening of March I will conclude my ninth year of giving a book lecture every Wednesday night from November until Easter. The response and interest in these book lectures indicate that the people interested in our work are literary-minded folk. The Publishers' Weekly, of New York, says they are the most largely attended regular book lectures in the United States. Every season I have attempted to present a well-balanced program, covering the entire field of literature. This past season there has been an average attendance of more than 1,000 people. The audiences vary with the popularity of the book discussed, but some of our finest audiences have been composed of those who have come to hear a book lecture on some book not so well-known, but of vital importance.

I expected the audiences to be smaller for books like "Design For Power," by Frederick L. Schuman and "Fountain Heads of Freedom," by Irwin Edman, than they would be for books like "That Day Alone," by Pierre van Paassen or "The Keys of the Kingdom," by A. J. Cronin, but to my surprise the people have given evidence this year, as never before, of being interested in

the more philosophical rather than merely the popular books. Non-fiction has held its own, and on some evenings greatly exceeded the audiences for books of fiction. This is all very indicative. Americans are reading better books, more authoritative books and more important books today than ever in their history. The perpetuity of democracy depends upon an informed citizenry, and our people are giving every evidence that they are desirous of knowing all that can be known about the world we live in and its destiny.

* * *

The thing that amazes me about books is the fact that so many books of true worth go unread and neglected. There is a book which has been on my bedside stand ever since it was published, but which I hear little about and meet few people who have read it. I pass it on to you. The book is "Faith For Living," by Lewis Mumford and published by Harcourt, Brace & Co. of New York. I implore you to read this book.

Another book which gives as complete a history of the development of dictatorship as exists between book covers is Professor William McGovern's book, "From Luther to Hitler," published by Houghton, Mifflin & Co. This is another *must* book. I consider it one of the finest contributions to the history of the whole totalitarian ideology in print.

* * *

I had a recent experience with a book which I think will interest you. On December 25th, 1913, Captain Charles T. Wilt, one of Chicago's fine business men, presented me with a book called "The Valor of Ignorance," written by Homer Lee. I read it at the time, and thought it a somewhat extravagant, if not impossible, presentation of the future relations between Japan and the United States of America, for it outlined uncannily future United States-Japanese relations, and indeed with a definite prophecy that war between these two nations would sooner or later be inevitable. I believed it could be avoided. After Pearl Harbor, I wrote the publishers, Harper & Co., and asked them to consider the re-publication of the book. A writer on the New York News heard of my interest in the book and wired me asking what I knew about Homer Lee, the author; and then that able writer, Mr. Gene Morgan of our Chicago Daily News, wrote an article about the book and soon the interest in it increased, but no copies were available. I have just had a letter from Harper's, telling me that they have decided to bring out a new edition of the book, which will be published in the immediate future. I hope every one of my readers will read this book. It was first published in 1909 and there are parts of it which might have been written today. If the warnings in this book had been heeded down through these years, this war with Japan might have been avoided. Apparently those in positions of responsibility and power neglected utterly the book and its warnings. I regret that my old friend, Captain Wilt, who did his best while alive to bring to the attention of the government this book, has not lived to see "The Valor of Ignorance" re-printed. I predict that it will create a sensation 33 years too late.

* * *

Another book, published in Japan in October, 1940, will soon be in print, for Little, Brown & Co. are going to publish "How Japan Plans to Win," by Matsuo, translated by Kilsoo Haan. The translator is the Washington representative of the Sino-Korean Peoples League, an anti-Japanese secret society, with agents all over Japan and on our West coast. I hope this book will not be as neglected as was "The Valor of Ignorance."

I conclude the Book Chats this month with a list of the books which I will review, and which will close our lectureship for the present season:

March 4th—"Destiny of Western Man," by W. T. Stace

11th—"I Give Thee Back," by Kenneth Horan

18th—"Return to the Future," by Sigrid Undset

25th—"Dragon's Teeth," by Upton Sinclair

April 1st—"Prayer," by George A. Buttrick

P. B.

A KIND HEART IS A FOUNTAIN OF GLADNESS, MAKING EVERYTHING IN ITS VICINITY FRESHEN INTO SMILES.

—Washington Irving.

HE WHO ACKNOWLEDGES A KINDNESS HAS IT STILL, AND HE WHO HAS A GRATEFUL SENSE OF IT HAS REQUITED IT.

—*Cicero.*

Woman's Club Awarded Prize

At the meeting held at the Sherman Hotel on February 12th, of the Conservation Departments of the Chicago Federation of Woman's Clubs, the State Forester gave a prize of fifty trees to the Club having the largest attendance at the meeting.

The Woman's Club of The Peoples Church was very happy to win this award. The meeting was a large one and Dr. Bradley was the speaker of the day. His subject, by request, was "If Lincoln Were Here," it being Lincoln's birthday. Dr. Bradley warmed to his subject, waxed more than ever eloquent, and many who were present said a breath could have been heard in the audience, and that it was the finest address on Lincoln he had ever given. Mrs. Robert Byron, Ninth District Chairman of Conservation, and member of the Board of the Woman's Club of The Peoples Church, enjoyed the honor of introducing Dr. Bradley.

It is planned that the prize trees will be planted in space offered for them on a farm owned by Mrs. Wyllys W. Hagen, a club member and officer. The Woman's Club will always feel a proprietary interest in this little grove, and hopes every tree will grow to luxuriant maturity.

Flower and Garden Show

The Woman's Club have an added interest in the National Flower Show this year, inasmuch as the club will be listed among the exhibitors. The show takes place March 15th to 22nd, inclusive.

Mrs. Preston Bradley, chairman of the Garden Department of the club, will be ably assisted by Mrs. Carl Johnson and Mrs. Anna Nylund. The exhibits in which the club will be represented are Shadow Boxes and a Luncheon Table.

A number of years ago we were awarded ribbons on three out of four exhibits. Let's everyone keep our fingers crossed this time!

There is an Advance Sale of tickets to the Flower and Garden Show, which offers tickets for 55 cents up until March 10th. After that date tickets will be 85 cents, no matter where purchased. The club and Church have a limited number of these tickets at the reduced price. The club makes a percentage on every ticket sold by it or the Church, and will appreciate your help. So buy your tickets now, at a saving of 30 cents.

We all need surcease from our troubles and war news and problems of the day for a little while, need uplift into another atmosphere — joy — beauty — harmony, which feeds the soul and mind, and helps one over the rough places. There is nothing more inspiring and soul satisfying than the feast of beauty the Flower Show provides! Do not miss it! And buy your tickets before March 10th!

A Wish

By RUBY LOUISE EGOLF

THAT I could write with words of power,
Cause war to cease and peace to flower!
Sow seeds of love instead of hate;
To heal . . . the suffering, alleviate.
Bless with new hope those in despair,
And give them courage in place of care.
That I could write with words of power,
Cause wars to cease and peace to flower!

—*Musings*

"THAT DAY ALONE"

By PIERRE VAN PAASSEN

Given by Dr. Preston Bradley at The Peoples Church, February 11, 1942

Stenographically reported

I COULD spend all of the time of the lectureship in discussing the literary quality of Pierre van Paassen.

First of all he is a superb writer and has the facility of the trenchant phrase, clothed in accuracy of description, but which leaves no confusion and no obscurity. There is a resonance in his diction, something like the resonance of a great organ. Of course this must be explained on the basis of his own experience. He is not merely a journalist. So many of the writers who write for us as correspondents are little more than recorders of facts. True, they bring a certain literary embellishment to their record, like that remarkable dispatch in tonight's press of the last hour of Singapore, a very brilliant and remarkable writing of only a few hundred words, but it is pure journalism, and literature only insofar as journalism is literature.

Pierre van Paassen is not a reporter, not a commentator, who merely records facts, but has the fine equipment of an unimpeachable scholarship, and a familiarity with several languages. It is true that all of us are victims of all that has gone before us in the bloodstream of our own veins and arteries and we do inherit certain fundamental predispositions toward certain points of view, and there is something definitely characteristic which we get in the Dutch, and of course van Paassen is Dutch. With that as a background, with his scholarship, his experience, his actual contact with war and the brutality and horror and cruelty and bloodshed and agony of men, he writes this book. His service in the military ranks of the Canadian army, gave him a military passport and enabled him to visit places in Europe and see things usually denied the ordinary observer and correspondent. All this gives van Paassen an extraordinary background for what he has given us in "That Day Alone."

I think this book, "That Day Alone," is one of the best books which has been written since Hitler first started his rampage of agony. I think "That Day Alone" will be one of twelve that will last as a permanent chronicle of this era. The historian fifty years hence, who delves into the necessary research and investigation to get a true historical picture of this hour, will be indebted to this book.

There are people so constituted that when they have had an experience, they are unable to retain all the importance of the experience. Sometimes important things are forgotten under the excitement or hysteria of an episode. Pierre van Paassen reveals his true ability as a creative writer in the retention of all the essentials and in his ability to make the non-essentials fit into the pattern, as indeed all non-essentials so-called do fit into the final pattern. That is why he has taken not only the great, important, historical personalities upon whom he touches in "That Day Alone," like Mussolini, Wilson, Hitler, the former King of Yugoslovia, like Clemenceau and many others, but is able to take the episode in which unknown people who are of no importance to you or to me become significantly important, and around these he weaves the experiences of these so-called unimportant characters who never made a headline or column, and builds out of that the tremendous principle which we can apply to the whole structure of this modern scene.

That is great art. That is why Pierre van Paassen is a great artist. He is a poet, a philosopher, an artist—a great writer. It is rather regrettable that sometimes the people who have the opportunity of being identified with great strategical moments in the life of nations and empires, do not possess greater literary ability, for some of the records which we have had of this war have been written by very sincere and honest observers, but they are not people of literary ability. This book is literature, not journalism—not reporting. It is literature.

Those of you who know and love the melody of words will love this book. There is something as melodious and beautiful to me about words as there is about music. I love a beautiful phrase, a well-chosen sentence, which it is almost impossible for me to give because of the extemporaneous character of my work, but I do appreciate them when I come across them. There is a certain balance, a harmony, there is an adjustment, there is a rhythm. Words are

beautiful things. I do not suppose very many people stop and think sometimes how beautiful words are and how ugly words can be. It has been said that the most beautiful word in our language—do you know what it is? The word "love." "Love." That's a beautiful word. They say the most beautiful name in our language is the name "Mary." You see what I mean? And speaking of a beautiful phrase, I am going to close the lecture tonight by reading you some of the most beautiful prose I know. This book is literature. You take the great writers of the language which I am speaking —the great essayists—Thoreau, Lamb, Hazlitt and Carlyle—and the great novelists, Scott, Dickens and Thackeray—and you have examples of great literature. Why, if you want the sheer beauty, delight and poetry and music and classical rhythm that reveals the potentiality of English speech, read great literature. Take the King James version of the Bible—take anything in Shakespeare. Robert Browning split almost as many infinitives as I do, but it was great writing. I remember once reading a page of Robert Browning where I found 22 split infinitives on one page—and I can't tell you what a relief that was to me. I thought "If Browning can split infinitives, I am not going to worry about my split infinitives."

When you take episodes like "The Fall of France," which is the first episode of the book tonight, and after you have heard all the machinations and name calling and mechanistic interpretation of the Fall of France, read the first chapter of "That Day Alone," and you will have for the first time a true understanding of why France fell. And where does van Paassen get it? Not merely from Clemenceau or Poincaré or any of the politicians of France. He takes the little episodes of unknown people whom he knew in France and he lets them tell you why France fell; words that he has heard with his own ears, from the lips of people who were experiencing the tragedy which is France. You hear why those people who had had liberty, equality and fraternity written in their minds since the French Revolution, and believed in the greatness of France, saw it rot right in front of them; then you get history, but you get it clothed in the garments of literature. That is great writing, and of all the studies which I have made, of all the opportunity, for I am tremendously interested in the disintegration of France and collapse of the French army, and all the propaganda which was released on the French people, which was largely anti-British; and the constant barrage which was given the French people that "You are fighting the battle of England," and the propaganda that gradually descended with such viciousness into the very life structure of France until the greatest tragedy in some respects of all Europe thus far was the fall of France. van Paassen is the first man to tell it with the soul of France. France, because of the eternal character of its soul will live again. Of that he is sure.

Then he goes on from there. The episode perhaps which will inteerst you most in regard to ourselves and our present situation, is the episode associated with Woodrow Wilson. I am certain, and I think most of the students who are here tonight who are unbiased and who have emancipated their minds from prejudice against Woodrow Wilson, are gradually coming nearer and nearer to the conclusion that when the true appraisal of Woodrow Wilson is made he will stand out as one of the great figures of human history. I have been waiting for somebody of the stature of van Paassen to portray for me the real Woodrow Wilson and van Paassen has done it. I am convinced so far as I know, there is'nt an appraisal in the English language which is written with greater accuracy and with a finer depth of understanding concerning Woodrow Wilson than you will find within the covers of this book. It is not against the background of political animosity, not against the background of the political mistake which Woodrow Wilson made in going to Europe at all; not against the background when he did go of not taking Senator Lodge, the chairman of the committe on Foreign Affairs in the United States Senate, for Mr. Wilson knew that whatever he brought back from Europe with him would have to be submitted to that committee with Lodge as chairman—not his refusal to take Lodge with him, not his refusal to utilize the services of probably the best international lawyer, with the exception of John Hay, that this nation has ever known, for William Howard Taft had the best legal mind in connection with international affairs of any man that we have probably had in this nation up until now. He was a Republican. He was ignored in this hour.

Now with all the mistakes that Woodrow Wilson made, and they were many, Pierre van Paassen does not treat those mistakes as essential causes of the failure, nor does he treat those mistakes as essential arguments

against the validity of Woodrow Wilson's idealism, for van Paassen is never better than when he is dealing with ideals. Van Paassen has none of that. If you were to sit down today—the most bitter enemy Woodrow Wilson might have in this audience tonight, someone who hates him terribly—I challenge you to sit down when you get home tonight and get out your encyclopedia and read the fourteen points of Woodrow Wilson. How long since you have read them? How many of them do you know? Have you based your opinion upon the sketchiness of his political enemies or upon the philosophies of human government. Woodrow Wilson was, with the exception probably of Thomas Jefferson, the best scholar who ever sat in the White House, and he saturated that scholarship with an idealism such as was almost unprecedented in the White House, with possibly four or five exceptions. Mr. Wilson, with those fourteen points went to Europe, and what did he face? Lloyd George of Great Britain, who created the shibboleth "Hang the Kaiser in the Tower of London!" What I am saying is, that here was a man with fourteen points that respected the validity of nations on the basis of racial and geographic, historic boundary lines, in the restoration of small peoples who had been gobbled up by larger empires and states; and here was a first presentation of a manner in which a peace could be built that would be a permanent peace—and you know what happened! Woodrow Wilson never had but one ambition at that moment and that was to build a permanent peace, and to build it not on hate, or vindictiveness or vengeance; and the moment Woodrow Wilson set his feet on the streets of Paris, the old Tiger of France, Clemenceau, became his enemy.

France was tasting the sweets of victory—a victory from the agonizing interlude from 1871, when Bismarck marched down the Champs Elysees in the city of Paris to the Place de la Concorde, when the Parisians draped the monument of Alsace-Lorraine in black, to August 1918, when a mob of Parisians—and I was in Paris and witnessed this episode—a mob of Parisians tore the black draperies from the monument of Alsace-Lorraine. Well, Clemenceau had tasted the sweets of victory over the Germans and he was suspicious that Woodrow Wilson was attempting to deprive him of these sweets of victory. Clemenceau and Lloyd George both became, underneath and within, the enemies of Woodrow Wilson. Clemenceau said when he was dying: "When you bury me, bury me standing up with my fists clenched toward the Rhine." How could you ever expect to build a peace in Europe with such an attitude! He was an atheist and he said, "Go and ask your Christians why God has waited so long, if He is a powerful God." He died in the intensity of reaction against any thought of an all-wise, all-loving God running the universe. Van Paassen can get under episodes and experiences of men like that. Woodrow Wilson made the best bargain that could be made—the League of Nations and the Versailles Treaty. He came back to the United States and those of us who are over 50 can recall what happened: until the moment when Woodrow Wilson sat with the ghastly paralysis already drawing one side of his face down and affecting one side of his body, fully dressed, determined to go out on that last trip, "because if I don't go now and defend that peace we are trying to make, they will say the ideal of world peace is dead." Then the vituperation of Senator Lodge set in, and the rest is history, and well do we recall these words which to me are so significant, of Senator James Hamilton Lewis.

You remember, on September 26, 1919, when Woodrow Wilson was stricken with paralysis, his secretary tells how he entered the presidential drawing room and found him fully dressed and seated in a chair. "His face was pale and wan. One side of it had fallen, and his condition was indeed pitiful to behold. Looking at me, with great tears running down his face he said: 'My dear boy, this has never happened to me before. I felt it coming on yesterday. I do not know what to do.' He then pleaded with Dr. Grayson not to cut short the trip. Turning to both of us he said: 'Don't you see, that if you cancel this trip, Senator Lodge and his friends will say that I am a quitter and that the Western trip was a failure, and the Treaty will be lost'." Well, the peace was lost, you know. What an hour of opportunity it was! How different it might have been! Senator James Hamilton Lewis wrote: "The former (William Howard Taft and Theodore Roosevelt) by their appeals in marked form, have deluded the people against themselves and caused the Republican voter to stab his own children with the sword of future wars!" Those words were spoken by Senator James Hamilton Lewis and they are true words. We know that tonight. Van Paassen records them.

Another episode of the book was to me

tremendously significant, because of the sheer literary brilliancy with which it is executed, and the ability of van Paassen to depict the suffering of those noble, great Dutch—no greater people in Europe than those fine people of Holland. They have admitted the refugees from other lands since William of Orange. In the chapter about the town of Gorcum he tells, with a brilliant pen, sobbing in his own heart because they are his people, of the occupation of the place by these vicious and unspeakable Nazis. In Gorcum people were going about their own business, church bells were ringing, their homes were sacred and there was beautiful life, inbeauty and rhythm of adequate living in dustry and calm—the enjoyment of all the every particular. Remember those two inseparable brothers in the little town of Gorcum. If you want a chapter of great beauty, read that chapter. One of them, a normal being physically, the other one about the height of a nine-year-old boy, practically a dwarf, but with a massive head and massive arms, a grotesque thing, but powerful hands and powerful arms, so that he could crush most anything his hands could get around and could carry a big load. He was the dwarf of Gorcum; and some day, some scenario writer will see the opportunities from the point of view of pure drama and you will see a picture of the Dwarf of Gorcum, which will be based on that chapter alone.

There was a great bond of affection between these brothers. Their father and mother had died, and they were living alone in a humble part of the village, and the dwarf would wait for his brother to come home every night. One night this dwarf came home and waited for his brother. They finally brought his brother in, in a ghastly condition, mutilated by a Nazi. The dwarf brother saw him. The vitality with which van Paassen captures the elementalism, the confusion and agony and suffering of the dwarf brother is hardly excelled in dramatic literatur. The dwarf waits and watches these Nazi invaders. Finally one of them is assaulted, and the Gestapo is placed in charge of this little village by the Germans. Do you know what it would mean to live like that? Suppose you would wake up some morning in Chicago, and be in the hands of the Gestapo. Not a thing in your life would be sacred. Supposing you were awakened by a knock at your door at three or four in the morning, and nothing for which we have respect and love in our way of life would be respected. How would you feel?

Ah! These people who have been dispossessed! I see those million Poles and others tonight, slaving for their Nazi masters. I tremble for what will happen when the day comes when Hitler meets his day of perdition, as he will. These Norwegians governed by their puppet Quizling! No wonder that in every allied government—in the council in Washington, and in London, there are already lists of every Dutch Quizling, every Polish Quizling, every Italian Quizling, every Russian Quizling, every Czecho-Slovakian Quizling, Austrian, every one of these who have betrayed their own people, their fate is sealed for "That Day Alone!" What a day! And van Paassen doesn't take it, as I have just taken it now, in the larger magnitude of that day, but he gets it all to us in this little dwarf of Gorcum—this chap no taller than a nine-year-old boy.

Well, I could tell you the episode of the Jewish Rabbi, while he was under torture, preaching his sermon. The book has buried itself within my consciousness as few books on the subject. I could tell you how Mussolini knew that one of his own men, who was an important newspaper editor, had the whole story of Mussolini's acceptance of bribes. The breaking point for Mussolini had arrived, and Italy was ready and waiting for the truth about Mussolini. The editor went out with others in a limousine one night and was murdered. The story died with the editor and Mussolini went on in power. Van Paassen shows how the men who were associates of Hitler, passed through the famous first purge. Page after page gives important people who are affected with this ghastly venom of Fascism and Nazism, which is driving this world to another Golgotha, and all of it founded upon hate and vengeance and lies and deceptions; every bit of it untrue, contrary to the laws of God and man.

For the first time by any reputable, authoritative voice does van Paassen tell us the story of Rudolph Hess. He tells us what Mr. Churchill as yet felt it inexpedient to tell us. The van Paassen story of Rudolph Hess, I am convinced, will be verified when the truth is revealed. Rudolph Hess was the most vicious, the most cruel of all the intimate friends of Hitler, not even excepting Goering or Dr. Goebbels. Rudolph Hess was completely and wholly dominated by the personality of Adolph Hitler. He was his shadow. Hitler never had a mean, dirty, contemptible thing to do that he didn't ask Rudolph Hess to do it and Rudolph Hess always obeyed. The attitude of Rudolph

Hess toward Hitler was one of absolute deification. He worshipped the ground Hitler walked on then and now. They were inseparable. And Rudolph Hess is the man who placed the revolver on the table in the hotel room of Captain Roehm on the night of the purge. For it was Rudolph Hess who engineered all of the purge in Southern Germany and in Munich, while Goering managed it in Berlin. It was Rudolph Hess who laid the revolver on the table and said to Captain Roehm, "You use it for yourself or I will use it on you." Roehm refused to touch the revolver. It was Rudolph Hess who shot out the brains of Captain Roehm.

And, so he goes on scene after scene and episode after episode. I could talk a week on it if I had the time. How gratifying it is to find a great observer with a sensitive soul, who takes these episodes and experiences, page after page, and lets us see them in the true strength of their character. But I must close; and so we come to the very last chapter, which he calls "The River Flows Home."

I want every heart and every soul in these strategic, awful moments, when things are going badly everywhere at home and abroad to see the idealist who went through all these things and wrote these words:

"It is not given to man to predict the future. But while keeping our mind on the reality, we must nevertheless place our ideal as high as possible. Knowing that not a single ethicosocial ideal can ever be fully realized, we must yet await the outcome of our striving in its direction by accepting the result in anticipation. We should not need hope in order to make an effort, or succeed in order to persevere.

"In the combat that lies before us we must make the Gospel our Ideal, 'as (did) the early Christian church which waged a war against the pagan world, guided by the vision of the Kingdom of God.'

"A day will surely come when man, having grown tired of walking alone, will turn to his brother. On the day when we shall have learned to feel the sorrows and the joys, the suffering and the hope of others, as our very own, that world order of love and justice for which the universe yearns and of which the planets in the stillest night are the splendid but imperfect symbol, shall have come nearer.

"On *that day alone* the brotherhood of man will have become a reality!"

"That Day Alone" is one of the greatest books of our day and Pierre van Paassen one of our most significant and prophetic voices.

William Ellery Channing
"ON SELF-CULTURE"

"God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare, to open to me the worlds of imagination and the workings of the human heart, and Franklin, to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society, in the place where I live."

THE TOWN HALL CLUB

How Shall We Pay for the War?

This was the blunt and pressing question facing the Town Hall Club last Thursday night. A BILLION DOLLARS A WEEK! That's what President Roosevelt's estimates are for the coming fiscal year. With a national income estimated at about a hundred billion dollars a year, how are we going to pay this bill? This is more than the Town Hall Club could figure out, but it was lots of fun discussing the question.

Several ways were suggested: (1) the government could take measures which, in one way or another, would result in INFLATION; (2) the government might borrow more by either VOLUNTARY OR ENFORCED PURCHASE OF BONDS; (3) the government could INCREASE TAXES, i.e., income taxes, general sales taxes, excise taxes, or excess profits taxes. All these are possible and we will know soon, even before the war is over, how the government will try to do this major financial operation. One thing is certain: WE CAN'T PAY AS WE GO; the future will carry much of the burden for years to come. To all this may be added the question: Will the government be able to repay bonds at their purchase price? None of us doubt the good, fair and business-like intentions of our government, but if inflation comes, bonds may be repaid in dollars of different value from the dollars with which the bonds are bought. Such is a sample of the questions which came to the minds of Town Hall Club members last Thursday night.

If you have not yet attended these meetings, be sure to save your time for them—every Thursday evening, eight o'clock. This is the only Club in the Peoples Church which devotes its time solely to listening to and talking over topics of nationwide political and social importance. Democracy begins in groups of citizens meeting together to talk freely, openly, and fearlessly, with tolerance for the other man's viewpoint. The Peoples Church feels that it has a responsibility for fostering such free expression and tolerance. Save Thursdays for the Town Hall Club.

V.K.B.

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The man who does things makes many mistakes but he never makes the biggest mistake of all—doing nothing.—*Poor Richard.*

A Party for the Men in Service

The two women's clubs of the Peoples Church, the Woman's Club and the Professional and Business Woman's Club, are holding a dance for our men in service on Saturday evening, March 14th. At the date of going to press it cannot be said whether these men will be soldiers or sailors, but Men in Service they will be, and they will be the guests of the ladies.

The dance will be held in the Great Hall of the church, a beautiful hall on the third floor of the church building, with a large reception room adjoining, where the refreshment tables will be placed, and with plenty of check-room space available.

Refreshments are being supplied by the women of the church, by individual contribution, and will be sure to have that "home-made" taste so certain to appeal to a soldier boy. The women of both groups have been requested to furnish "substantial" sandwiches—not dainty artistic tidbits. There will be "sumptuous" homemade cakes and excellent coffee; and of course, soft-drinks for between dances.

Henry Bernell's orchestra will furnish modern dance music, and as they have played for "the boys" at the downtown recreation center, they will be sure to know what appeals most.

While the women of the church are assuming responsibility for the affair and sponsoring it, the entire church and community is asked and expected to cooperate in this recreational evening.

The Great Hall will accommodate easily several hundred people, and while "the boys" are guests of the evening, we wish a great crowd of hosts and hostesses to greet them. A good attendance at this dance will help defray the necessary expense of the music, and other expenses, and will assure the holding of other parties in the future.

There will be many young girls for dancing partners of the soldiers, and here is where we ask the cooperation of parents in bringing their young people. Even those older people who have ceased to care for dancing themselves, will be helping by their presence to make this a really successful family affair.

Let us make this a patriotic project of the entire church community.

(Continued on page 22)

Broadcast of Dr. Preston Bradley

Given over WGN, February 19th, 1942—Printed by Popular Request

GOOD EVENING: There is one class of human beings in this nation, and our most important group, which it seems to me is deserving of more of our attention than it is getting. I have had occasion in the last few days in my work to have the situation brought vitally to my attention. All of our other activities are increasing daily. America is going about the business of this war progressively and effectively. Now, tonight, in this broadcast, I call your attention to an aspect which you are not hearing very much about but which is most important. Margaret Mead, the astute curator of ethnology of the American Museum of natural history asks some questions. "Can we protect our children in wartime?" In the bottom of their hearts most Americans believe that we cannot; that we are condemned to seeing a whole generation of little children hurt by war. This basic belief shows through the barrage of nervous, excitable questions, or rumors and cross-rumors about evacuation and air raid shelters, about nutrition plans, identification tags, and discussion of what to tell the children about the war. From the mothers of young children, welfare workers, the nurse, the teacher, come the anxious, recurrent, worried questions, sometimes cast in personal terms, sometimes including all the children of America within their scope. What is going to happen to education? Will not all the school routines be interrupted? Isn't there going to be a dreadful increase in juvenile delinquency? Have we the available child psychologists to deal with the children who are war-shocked? On the surface these all appear merely reasonable questions which should be answered quietly, informatively, with facts about how evacuation is finally working out in England, with authoritative statements from the best child psychiatrists about how slightly children have actually suffered from the Blitz itself, and how much more they have suffered from evacuation away from parents, friends and teachers. Child guidance experts can be brought in to state clearly, definitely, that if the adults are calm, unhysterical, serene, the children will not show any serious signs of shock. The best experience in England, backed by about two years of careful work, show these signs to be untrue. If we tell inquiring and anxious mothers these things, will they not be reassured?" It is high time now for Americans to consider these questions. If the time comes, and it is not unlikely that there will be evacuation of children from coastal areas into the central part of our nation, we must not have waited until the necessity arose, but must act and plan now. Very little is being done anywhere in the United States. So far as I know, nothing is being done in the mid-West on this most important matter. We must not wait until an emergency arises which would result in quick action on this matter and which, in turn, would result in inefficiency and danger. Not a listener—and surely this includes your broadcaster—but what hopes this may never be necessary, but that ought not to prevent preparations and activities at once. In many strategic mid-West cities and institutions there should be preparations going on now for the reception of children from our coastal military areas who, in the event of attack, would be evacuated; and we have two years' experience before us of how England handled this problem. This whole question of the effect of war upon children must be given more attention than it is being given, for war does affect children —the war spirit, the war atmosphere, the war environment—and it affects them in ways that many adults never considered or thought of. Children become just as war conscious as adults, but they lack the reasoning and perspective of adults, with the result that they suffer in their way as much as older people. Mr. Frank G. Sain, who is the Warden of Cook County Jail, and one of the most expert criminologists in this country, based upon his experience with youthful criminals, and who has walked the last mile with 24 condemned men, recently said that crime prevention measures should be taken immediately to halt the arrival of young criminals by squads, when they formerly came one at a time. Mr. Sain took over the County Jail at a time when the Federal Government refused to send prisoners there, and has seen this institution improve until today it ranks first on the government's list. I consider Frank G. Sain one of the most valuable men in Cook County, who has done one of the most remarkable jobs ever done in his field anywhere in this nation. He recently told of the increase in crime among men between 17 and 28, and said that this age furnishes 70% of the criminals who enter the County Jail. He added, "We must enlarge our prevention program immediately to halt this mad rush of youth

into crime." We have just as great a responsibility here in this matter as we have in any branch of the military operations of this nation, and the British experts have told us that here in the United States we can prevent the increase of juvenile delinquency in wartime if we will learn our lesson from what happened in England. If it does become necessary in our coastal cities and in other areas of the nation to evacuate children, we must be ready. There must not be a Pearl Harbor in this matter. America has two wars on its hands; not only the war against the dictator, but a war against crime. Here are four things which the experience of Great Britain tells us *not* to do. First: Don't close schools anywhere if you can help it. Don't call up school teachers for service or let them enlist. Expand, instead of cutting down, on normal educational facilities. Second: Do not close any clubs or other recreation centers. Increase activities of such organizations as Knights of Columbus, Y. M. C. A., Y. W. C. A. and all settlement and field houses. A good Boy Scout or a Y. M. C. A. leader or a good playground supervisor can do more for his country by sticking to his job than by learning to fire a rifle. Third: Avoid the break-up of families by conscripting fathers for military service or mothers for industry. If it is necessary to conscript them or to allow them to enlist, be sure that every child has some responsible relative or friend to care for him. Do not throw an army of youngsters into industry in the old way and limit the amount of cash paid to young people employed in industry. Much of Britain's rise in juvenile crime and delinquency was due to the disruption of school life. Even where schools have continued to operate in safe area settlements, they have been disorganized by calling up capable teachers for active service. It is natural for the more red-blooded type of teacher to try to enlist, but sometimes it is a sad mistake to take him out of the school room. Seventy-five percent of all British juvenile delinquents came from broken homes. It is the children of this nation who, in 25 years, will be at work re-building a world and a nation, and there is no more patriotic activity in this nation than creating for the child of today the best possible environment in which to mold and develop the citizen of tomorrow.

* * *

I am the Child.
All the world waits for my coming.
All the earth watches with interest to see what I shall become.
Civilization hangs in the balance,
For what I am, the world of tomorrow will be.

I am the Child.
I have come into your world, about which I know nothing.
Why I came I know not;
How I came I know not.
I am curious; I am interested.

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.

Good night.

("The Child's Appeal" by
Mamie Gene Cole from
"Quotable Poems," Vol. II.
Compiled by Thomas Curtis Clark)

A Party For the Men in Service

(Continued from page 20)

Among those serving on the committee are Mrs. Rufus W. Lee, Miss Gertrude Kruskopf, Miss Erna Radtke, Miss Ethel Smalley, Mrs. C. M. Anderson, Mrs. Alice Pearson, Mrs. Betty Porter, Mrs. Carl Johnson, Miss Dorthea Thompson, Miss Dorothy Young, Mrs. Harry Brown, Miss Gladys Thorell, Miss Dollie Kolberg and Miss Ruth Kruskopf.

Grant Park Recreation Center

The Woman's Club Interested in a New Project

Clubwomen of the Ninth District, of which the Woman's Club of the Peoples Church is a member, and also club women from second and third districts, are interested in sponsoring the Grant Park Recreation Center for service men, located at 1249-57 S. Wabash Avenue.

Being only a few blocks from the U. S. Aeronautical University, where soldiers are studying mechanics in the Army Air Corps, and from the Y.M.C.A. Hotel, where many in service have quarters, these boys, as well as those from the Navy Pier and Naval Armory, consider this center as a second home.

The boys spend from twelve to fourteen hours a day in study, but they must have some relaxation, too, and the 900 to 1000

visitors every week at the center prove that they like the entertainment they find at this place.

Dancing and social games are very much enjoyed on Wednesday, Friday and Saturday evenings, with partners being recruited from the nurses' training classes at St. Lukes, Henrotin, Michael Reese, and Children's Memorial Hospital, and junior groups of the sponsoring clubs.

The Grant Park Recreation Center Committee, of which Mrs. Burnett Warner, past president of the Chicago Woman's Club, is chairman, is doing many things to make the students, as well as other service men in the city, feel that here is a place where they will find homelike surroundings. There is always a house mother to talk with, whether it be for just a friendly chat or for some bit of advice from a woman whose heart is with the boys, and who understands some of the worries carried by many a lad, away from home, perhaps for the first time in his life.

The clubwomen are furnishing the center, and serve as hostesses on the afternoons and evenings when refreshments are served.

The Woman's Club of the Peoples Church will be the Hostess Club at the Center in May. A very nice electric coffee urn was donated to the Center by Mrs. John D. Houck of our Woman's Club at Christmastime, which proved to be very acceptable and is now in constant use. Another member of the Ninth District made it possible to have gas piped into the Recreation quarters, while still another was responsible for securing a range from the Peoples Gas Company.

Our boys deserve the best that we can give them, to make their stay with us as full of pleasure and enjoyment as is possible before going into active service. Interesting books and magazines are needed and homemade cakes and cookies are appreciated.

The center is open every evening of the week and refreshments are served.

Lillian Hagen,
Woman's Club Chairman for
Grant Park Recreation Center.

THE JUNIOR CHURCH

Children Give for Work Among Negroes

On Lincoln Sunday colored slides were borrowed from the Chicago Public Library and used for the first time at the Junior Church as the children saw scenes from plantation life of the negroes. Most of the period was given to the event of freeing the slaves in the south and north. Lincoln made the government proclamation freeing the slaves, but LINCOLN'S WORK IS NOT DONE. The children saw the life of the negroes in this city as proof of this belief. The negroes were freed from plantation life; but they are not yet free to live where they want, eat where they want, or to buy clothes, work, ride, go to school, swim, give concerts, or dance where they want to. There are still many social chains and economic fetters on the negroes of Chicago and America. WE ARE PARTNERS WITH LINCOLN in finishing the task he started. May the children of America build a more real and complete freedom than did their elders!

Thoughts about helping negroes were followed by action. The children gave from their offering toward a Friends' project which is rebuilding a carriage house at the South Side Settlement House into a children's recreational hall. This is a fine job done by volunteer labor in co-operation with a well-administered social institution. Materials are purchased out of such contributions as the children of the Junior Church made.

The Junior Church has finally made arrangements for the purchase of a slide projector used for the first time on Lincoln Sunday. This adds a great variety of visual materials to the children's programs, and will enhance the opportunities your children will have while you are at the regular service.

V.K.B.

Pamphlet Describes "What's Going On At Peoples Church"

New members of the Peoples Church will surely want to obtain copies of a small mimeographed pamphlet called "What's going on at Peoples Church." This booklet, just prepared, gives a brief description of each of the organizations of the Church, tells who may join them, explains the purposes of each and tells when and where each club meets. In addition it contains a CLUB TIME TABLE giving a calendar of the month's meetings.

Any new members wishing to know more about the organizations of the Church, or any old member who has not yet become affiliated with a church group but would like to, is urged to ask the office or the usher for a copy of this pamphlet. When you do get this booklet, show it to your friends and ntighbors and help them to become interested and active in the Peoples Church. V.K.B.

Dr. Bradley's Engagements For The Month

From January 16th to February 15th

JANUARY

16—Radio Address. WGN.
Address. Northtown Branch Public Library.

18—Two services. Peoples Church.

19—Address. Advertising Men's Post. American Legion. Sherman Hotel.
Radio Address. WGN.
Address. Symposium. Shakespeare School.

20—Radio Address. WGN.

21—Radio Address. WGN.
Book Lecture. Peoples Church.

22—Radio Address. WGN.
Address. Beloit Chamber of Commerce. Armory. Beloit, Wis.

23—Address. Independent Grocers' Luncheon. Knickerbocker Hotel.
Radio Address. WGN.
Address. Fernwood Woman's Club. Fernwood M. E. Church.

25—Two services. Peoples Church.

26—Made Radio Transcription. WGN.
Radio Address (by transcription). WGN.
Address. Defense Council Meeting. Kimberley, Wis.

27—Made Radio Transcription. WGN.
Radio Address (by transcription).
Address. Dinner, Purdue University. Union Building, Lafayette, Ind.

28—Radio Address. WGN.
Book Lecture. Peoples Church.

29—Commencement Address. Hawthorne School.
Radio Address. WGN.
Address. Ridge Field House. Beverly Unitarian Fellowship.

30—Address. Optimist Club. LaSalle Hotel.

31—Radio Address. WGN.
Address. American Health Institute. LaSalle Hotel.

FEBRUARY

1—Two services. Peoples Church.
Radio Address. WJJD. "Off the Book Shelf."

2—Radio Address. WGN.
Address. Men's Club. Am Echod Temple.

3—Radio Address. WGN.
Address. Epworth League Institute. Epworth M. E. Church.

4—Radio Address. WGN.
Book Lecture. Peoples Church.

5—Address. Wisconsin Retailers Hardware Convention. Auditorium, Milwaukee, Wis.
Radio Address. WGN.

6—Radio Address. WGN.

7—Dinner. Queen Esther Chapter, O.E.S.

8—Two services. Peoples Church.
Radio Address. WJJD. "Off the Book Shelf."

9—Radio Address. WGN.

10—Radio Address. WGN.
Address. Elks' Annual Banquet. St. Joseph, Mich.

11—Radio Address. WGN.
Book Lecture. Peoples Church.

12—Radio Address. WGN.
Address. Central Kiwanis Club. Sherman Hotel.
Address. Illinois Federation of Women's Clubs. Sherman Hotel.
Board meeting. Peoples Church.
Visited and addressed Choir Members and Ushers' Club.

13—Address. Victory Garden Meeting. Administration Bldg., Chicago Park District.
Radio Address. WGN.
Address. 25th Anniversary Boy Scouts of America. Riverside, Ill.

14—Attendance at meeting and invocation. Chicago Civil Liberties Committee. Morrison Hotel.

15—Two services. Peoples Church.

Christenings in the Peoples Church

JANUARY

18—Kenneth George Rau, son of Mr. and Mrs. George Rau

Donald Van Housen, son of Mr. and Mrs. Harold Wilson Van Housen

FEBRUARY

1—Paul Maxsym Krystal, son of Mr. and Mrs. Paul Krystal

15—Jean Rowse, daughter of Mr. and Mrs. Virgil Rowse

Weddings

JANUARY

16—John E. Gillespie and Lottie Margaret Russell
17—Chester Lantz and Dolores A. Claussen
21—Robert F. Marwick and Dolores Dasiewicz
24—James Luthmers and Margie Offutt
28—Andrew Drechsler and Marian Hobbs
29—Albert A. Smith, Jr. and Esther R. Larson
31—Don Davenport and Hope H. Jory
H. F. Balthrope and Helen Brittin

FEBRUARY

1—Joseph Topolski and Helen Madey
W. Alexander Allen and Helen Sena
6—James E. Engels and Elizabeth Robertson
7—Leo Fantz and Gladys Diel
Clinton Anderson and Eleanor D. Valent
8—Thomas Callis and Lucille Gale Norton
11—Rome A. Thompson and Juliet Tetzloff
12—Walter W. Scherz and Vivian Clem
14—Frank H. Pascal and Marietta Sund
Edward M. Schneider and Lucille M. Tolf

Funerals

JANUARY

19—Dr. Robert S. Howe
22—Mrs. Katie Sarner
Mrs. Mary Paulson
24—Mrs. Clara R. Marks
Frank Bartelt
28—Dr. Grace Graves
31—Mrs. Walter Lytton

FEBRUARY

3—Emanuel Friedlander
4—Frank Preschern
Mrs. Alice Logeman
Morris Kersten
5—A. H. Linberg
7—Catherine Thompson
9—Frank Giork
10—Alexander Richeimer
Mrs. Gerta Gunderson

Men's Club Presents Mundy Jubilee Singers

On Monday evening, March 23, the Men's Club will present the Mundy Jubilee Singers in the church auditorium in one of their famous concerts. Admission will be 38 cents, including tax.

It is hardly necessary to more than announce this event to be assured of a good audience. The musical numbers will be varied and will include many Negro spirituals and not the least interesting feature will be Mr. Mundy's spirited and excellent conducting of his melodious group.

The Men's Club solicit the cooperation of all the church and radio members and their friends.

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Life should graduate gracefully from ardent youth to superb old age, and from that to later golden years with God's blessing overhead.

Cheerfulness is a tonic for the mind and body. Daily affirmations of cheerfulness build life and vigor.—*Grenville Kleiser.*

It is only through labor and prayerful effort, by grim energy and resolute courage, that we move on to better things. —*Theodore Roosevelt.*

Church Activities

SUNDAY MORNING SERVICE.....11:00 o'clock

SUNDAY EVENING SERVICE.....7:30 o'clock

CHURCH SCHOOL OF RELIGIOUS EDUCATION.....
.....9:30 o'clock—Channing Hall

JUNIOR CHURCH.....11:00 o'clock—Hall C

WEDNESDAY EVENING BOOK LECTURE.....
.....8:00 o'clock—Church Auditorium

TOWN HALL CLUB..Every Thursday night at 8:00 o'clock—Channing Hall

CHOIR REHEARSALS.....
.....Every Thursday night at 8:00 o'clock—Church Auditorium

RED CROSS UNIT..Every Thursday in Channing Hall 9:30-4:00 o'clock.

THE PEOPLES CHURCH GUILD.....
.....4872 Sheridan Road—Open daily 9:00 to 5:00, except Sunday (Saturday closes at noon)

WOMAN'S CLUB.....Monday, March 2nd—1:00 p.m.—International Relations Day—Mrs. Clyde Bassler, Chairman

Thursday, March 12th—5:30 to 8:00 p.m.—Ways and Means Cafeteria Dinner—Channing Hall—Mrs. Hazel Wohlfarth, Chairman

Monday, March 16th—1:00 p.m.—Gardens and Conservation Day—Mrs. Preston Bradley, Chairman. Garden Lore, Mrs. Bradley—Conservation Observances, Mrs. Robt. Byron

PROFESSIONAL & BUSINESS WOMAN'S CLUB.....
.....Second and Fourth Mondays

Monday, March 9th—8:00 p.m.—Program of Children's Specialties—Orella Halstead, Chairman

Saturday, March 14th—8:30 p.m.—Dance and Party for Soldiers—Henry Bernell's Musicians—Soldiers from Fort Sheridan our guests—Sponsored jointly by the two Woman's Clubs

Monday, March 23rd—"Our Good Neighbors to the South"—Louise Wieland Appel—"Town Meeting"—"Our Good Neighbor Policy"—Moderator, Ethel Smalley—Speakers, Adelaide Thomason, Edith Sley

MEN'S CLUB...Meets every Fourth Monday—Channing Hall—8:00 p.m.

USHERS' CLUB.....Meets every Second Thursday at 8:00 p.m.

YOUNG PEOPLE'S CLUB..Meets First and Third Tuesdays at 8:00 p.m.

THE UPTOWN PLAYERS....Drama Teas—First Sunday of the month, October to May, in Channing Hall, at 4:00 p.m.—Plays presented at Civic Theatre—Studio 410 South Michigan Avenue—Webster 2123

JUNIOR THEATRE OF THE UPTOWN PLAYERS.....
.....Plays announced from time to time

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THE PEOPLES CHURCH, Lawrence Ave., at Sheridan Rd.

Time of Service 11:00 A.M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago

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Student Assistant

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W. B. Haslet, Business Manager
410 S. Michigan Ave. — Webster 2123

Mary Thurlow, Secretary-Treasurer
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James R. Kosner, President
1632 S. Ridgeland Ave., Berwyn, Illinois
Phone—Berwyn 6475

Margie Hathaway, Secretary
822 Eastwood Avenue — Ravenswood 2389.

JUNIOR CHURCH

V. K. Bose, Director

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Dr. Preston Bradley

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—BOBBS-MERRILL—$1.00

"Power From Right Thinking"
—BOBBS-MERRILL—$1.50

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"New Wealth For You"
—STOKES—$1.50

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—PULPIT PRAYERS—$1.00

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